

The Brethren Evangelist

PUBLISHED WEEKLY AT
The Brethren Publishing House,
ASHLAND, OHIO.

Terms of Subscription.

One Copy one year. \$1.50
One Copy six months. .75
One Copy four months. .50

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THE BRETHREN PUB. HOUSE,
ASHLAND, Ashland Co., OHIO.

H. R. HOLSINGER, Corresponding Editor.

ASHLAND, O., JULY 7, 1886.

Editorial Correspondence.

I believe I closed my last on the 24th of June. Preached at the Glade Run church that evening, and on Friday evening attended the communion services at the same place, and preaching again on Saturday evening and Sunday morning, all the services being well attended. The communion meeting was very orderly, and apparently enjoyed by all. After the Sunday forenoon meeting I had the pleasure of baptising a deaf mute, by the name of Lloyed Bowser, son of brother Alexander Bowser, whose acquaintance I had formed a few days before, and with whom I had conversed by writing and in the sign language. It was said that the baptismal scene was very impressive, and the ordinance was performed with out anything to mar its solemnity. I think all the deaf mutes should belong to the Brethren church, as they can so easily be taught all the ordinances and practices of the church. I would love to be a missionary among them. The same brother was at a subsequent communion meeting, and joined with us in all the services without any confusion.

I visited at brother Robeson Bowser's, sister Sallie Long's, brothers John Cosgrove's, Wm. McHadden's and VanBuren Bowser's. On the 26th and 28th I was again required to give testimony in the church property case, by the defense of course, though the latter day was for the cross-examination. I believe that we will hold the said property. Col. David Barclay, the ablest lawyer in the county, is conducting the case for the Brethren, and he is sanguine of success. John C. Johnson, of Uniontown pretended to be very anxious to be present at the cross-examination, but did not put in an appearance, after I put myself to great inconvenience to accommodate him, in fixing the time. The people in that vicinity have lost much confidence in John's ability as a preacher, and his integrity as a witness. Some time ago in one of his sermons, he dwelt at length upon the rejoicing of the Ethiopian Eunuch. He described with great eloquence, the Eunuch's return to his home; how he called his wife and children, and told them the happy occasion of his rejoicing, and how glad the family was in the new revelation. This is no false report; it is a well attested fact. When twitted about it he attempted a defence of his ridiculous position.

On Sunday evening I attended a meeting at the Brush Valley church, where we had a crowded house, and that night lodged at brother John J. John's, the deacon in that church. Brother Robert Bowser has been called to the ministry in this church, and is doing his best to make himself useful. We lodged with him on Monday evening. Tuesday evening attended the communion at the same place. Here I also met brother Joseph Hetrick, and two daughters of Red Bank, brother to Elder J. P. Hetrick, and Elder Jas. Toy, of the Brethren in Christ. And here my labors in Armstrong county ended.

Brother J. B. Wampler, who presides over the three congregations visited, Cowanshannoc, Glade Run and Brush Valley, accompanied me all the time. He certainly has a heavy charge; works hard and cheap, and yet is about as well off and as contented as the average of his constituency. I know him better and love him more than before I went there. On Tuesday morning, 30th, brother Wampler brought me to Kittanning, and, via, West Penn. Junction, Blairsville Intersection, Latrobe and Ligoneer. I arrived at brother Anthony A. Niceley's in the evening. Had not been there for twelve years. Then I preached the dedicatory sermon of a new church on brother N.'s farm, and assisted in holding a protracted meeting. Had expected to preach there again, but the notice did not reach them until after my arrival. They regretted it more than I did. Had a nice time with the family, and a good rest. Twelve years makes a great change in families. Then the house was full of children; now only two remain, Ellie and Hettie. The rest have married and gone away for themselves. In twelve years hence, where will we all be?

This morning, July 1, brother John Horner met me at Niceley's and brought me to his home, about equal distance from Stahlstown, Donnegall and Jones Mills, where I am now writing. Expect to preach here in the Brethren church tonight and tomorrow night, and hope to reach Berlin by the Fourth. Am in reasonable health, and still lack \$1800. Who will give it? What eighteen brethren or sisters, or brethren and sisters, or even friends, will say I will be one? All may speak at once?

Although I have explained the matter at every place I have been, still the German Baptists are circulating the report that after we have paid the debt they will show us who the College belongs to, and I have had two letters lately, one from Lanark, Ill., and the other from Elkhart, Ind., inquiring from our people, inquiring into the possibility of their carrying out the threat. And I wish now to answer such inquiries.

1. I believe they would be mean enough to do it if they could. 2. They cannot do it, because the College never belonged to them. 3. To make safety double sure, we shall turn over all the judgments and mortgages as we pay them off to the Brethren church,—which is really paying them off, as the notes are all made to the order of the Brethren church, and have them entered accordingly.

Then, when the G. B. church pays off such judgments and mortgages, with the interest, they can take the College—perhaps. Perhaps this explanation will be satisfactory.

I earnestly unite in the appeal for correct and full statistics of all the Brethren churches in the country, for the annual for 1887. Let us commence in time and have the annual ready by the first of December at least. And let us have brief historical sketches of the churches organized since the last report, and of such other events which may have occurred, biographical sketches, and so forth. The annual is a church year book, and is patronized almost exclusively by our own people and our special friends and should be filled up with church matter. Let every congregation contribute something toward filling its pages.

The Sunday schools and Sunday school convention should have a special department, and Ashland College, and our Missionary enterprise each another.

What is the object of putting V. D. M. to the end of a brother's name in the EVANGELIST. Let us nip such nonsense in the bud. Very dull memory is not the thing to say of our own ministers.

I have not yet seen the EVANGELIST for yesterday. Hope it will be a good issue, and that I may read it tonight.

HOLSINGER.

July 1st.

Why Our Annual Porridge.

I was particularly interested in Bro. G's. account of the late Annual Meeting. Any one acquainted with those annual meeting dignitaries can doubt the reporter's ability as a Phrenologist after reading his delineation of their characters from a scientific standpoint. And, the work done by them this year, is it not the same in kind that has been done by them in years gone by? And is the work they do annually not in strict harmony with their intelligence, their piety, ambition and mental make up in general?

They are what they are and no manner of reproof and exhortation will change their minds or their methods. Very little good can be accomplished, either by an attempt to show a better way for those who should have asserted their manhood and proclaimed for gospel liberty four years ago, when the methods of the Dunkard priesthood had reached its climax and precipitated a crises in the history of the church.

There were two classes of progressives at that time. The one believed that there was no foundation upon which to found a reasonable hope of reformation in the ruling element of A. M., resolved that the honorable course to be pursued was to declare their independence from the Annual Meeting hierarchy and plant their banner upon the foundation of the fathers before the church had been dragged into the slough of Annual Meetings. The other class clung to the vain hope that the rulers of the Sanhedrim, having satiated their revenge on Holsinger and others, would from henceforth act more consistent with their profession of gospel religion. These have no doubt by this time discovered their delusion, but

they have gone too far with their experiments and having become "familiar with the face" of their master "have pitied" "and embraced" the authority that has led them into bondage.

Of what use then is this annual pilgrimage by a progressive pencil pusher to the G. B. Annual Meeting, and why this many columned report through the EVANGELIST of the proceedings of that body in their efforts to perpetuate their humanized theories and their policy to persecute and destroy every good and progressive work because it was not conceived and born of themselves? For instance this year they strangled that noble enterprise, the sisters, missionary society. Why must we have such things, together with the Old Men's Millinery capers, dished up to us through the EVANGELIST? What is there to be gained by it? How is the cause of Christ promoted by it?

My answer is not much: and in only one way is this annual rehash, justifiable and beneficial. It is essential to the growth and prosperity of the Brethren church just as the feast of the Passover was necessary to remind the ancient Israelites that they had been delivered from the bondage of Pharaoh. So does the publication of this report, annually, remind us of the bondage and degradation to which we were once subjected, and from which we are now happily delivered.

The time may come when we can have an anniversary, to commemorate our deliverance, of a more cheerful and instructive character, but until then let us have the annual porridge properly spiced and duly dished out, so that in partaking we may remain truly humble, by being reminded what we once were, and thankful that we have been delivered from this yoke of bondage and may now be numbered among God's freemen.

We have been bought with a price. Brethren let us never again be entangled with the yoke of bondage.

E. L. YODER.

Lockwood, Mo.

Paul on Woman Preaching.

The last *Messenger* contains an article on Woman preaching, which follows up the old view with great precision, and the question, "Should women preach," is answered with a bold-faced No; and the apostle Paul is called up as a witness to establish the claim.

We purpose to defend Christ-women's rights. There is no command which forbids women teaching and preaching. There is not even a single word in the Savior's language that forbids them this privilege. The Apostle Paul says in one place, "Let your women (or wives) keep silence in the churches, for it is not permitted unto them to speak." The portion of the epistle to the Corinthians in which this scripture is found, was designed to correct a disorder in the Corinthian church. That society of believers must have been very troublesome in various ways, as at one time some were for Paul, some for Apollos and others for Cephas; at another time they did not keep the Supper orderly; and we may infer that they were disorderly in holding their public meetings

from what the apostle writes to them.

In those days the custom of conducting meetings was different from now. Scriptures were read, and the people, or those who felt to do so, made speeches; and the truth lies hidden behind the Apostle's language that the wives of the speakers used a good deal of time telling what they knew. He therefore says, elders, "Let your wives keep silence in the churches; and if they will learn anything, let them ask their husbands at home." He further says that it is indecent for a woman to speak in assemblies. There was, therefore two good reasons why the Apostle admonished those elders to keep their women silent:

1. He did not want them to use the time of public meetings in asking their husbands questions, when they had abundant opportunity to do so at home.

2. It was looked upon as a breach of good breeding, in Corinth, for a woman to talk in congregations. For this reason he said it was indecent for a woman to speak in church, Corinthian customs made it indecent, and they were not to fall into customs that the coarse and profane practiced, and bring reproach upon the cause of Christ.

We are especially down on this custom of resurrecting the old skeletons of heathen society and trotting them out to scare the sisters into deathly silence on the subject of telling the story of Jesus.

Again it was against the Roman laws for a woman to ask a question in a public assembly, while a man could ask them and even interrupt the speaker to have him explain any thing that was not understood. Paul was a Roman and as a learned man, when he gave directions to such men as Timothy, it would have been next to criminal negligence on his part to send him out with orders to train others how to hold religious meetings, and leave them in ignorance and thereby cause the sisters to transgress the civil law and lay themselves liable to persecution and imprisonment.

There should be order in the house of God, as well as decency; but such a sweeping prohibition of woman teaching and preaching as is often drawn from Paul's language is wrong, viewed from an intelligent premise. There is abundant license in the spirit of the Gospel for women to preach. One of the peculiarities of the New Dispensation as seen by the prophet Isaiah was that "your sons and your daughters should prophesy, instead of not being allowed to have any part in religious exercises in that capacity as the rule was under the law."

If a sister can do any good for joy to lost souls, let her do it, and be not jealous.

Six Months More.

Six month more have passed! The descent of another year is commenced, and a portion more of time is consigned to the silent past forever. What cares! What contentions! What anxieties! What sad complications! What shortcomings! What agitations! What failings! What errors! and all without other apparent results than great weariness of body and distress of mind; a profound sentiment of dissatisfaction over